

THE
Catechism,

O R,

Christian Doctrine.

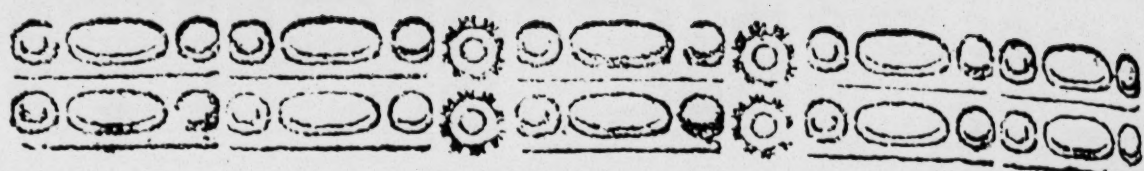
By way of

QUESTION

A N D

ANSWER.





THE PREFACE.

*S*ince there is nothing more agreeable to Almighty God (dearly beloved Children) than that you should Consecrate the Beginning of your Days to his Divine Service, and carry his sweet Yoke from your Youth; Nor more profitable to your own Souls, than to have an Early Recourse in your tender Years, to your Saviour and Redeemer, seeing he himself has declared, that unto you appertaineth the Kingdom of Heaven. *Sinite parvulos venire ad me talium est enim Regnum Cælorum.* Suffer little Children to come unto me (says he) for of such is the Kingdom of Heaven, Mark 10. 14. And since the Gospel declares,

clares, that he that Believeth not, shall be Damned, Mark 16. 16. And St. Paul, that without Faith it is impossible to please God, Heb. 11. 6. It is of the greatest Consequence Imaginable, to be Early Imbued with the Principles of your Faith, that you may know what our Lord Jesus Christ hath done for you; What unspeakable Blessings and Benefits he has Confer'd upon you; And what are the Miseries, and Endless Torments, from which He was pleased, in his Mercy, to deliver you: To the End, that being fully Perswaded thereof, and Instructed therein, you may with Grateful Hearts, acknowledge his Favours, Praise his Holy Name, Fulfill his Laws and Commands, and Serve him with Sincerity, and Integrity of Heart.

That you may therefore compass this Great End. the following Catechism, or Abridgment of the Christian Doctrine, is earnestly Recom-

mended to your serious Perusal. And as it is the Will of God, and the Earnest desire of your Saviour, and Redeemer, in whose Blood you were Sanctified by the Water of Baptism, that you should be Instructed in every good Word and Work, in order to Live Soberly, Righteously, and Godly in this World; waiting for the Blessed Hope. So it is the sincere Wishes and Desires of my Soul, that you not only get it by Heart, but that you also Practice the great Truths contained therein; That you may give the first Fruits of your Labours to your Maker, that as you grow in Years, and increase in Strength, you may in like manner grow in Grace, and be strong in Faith, and come to the measure of the Stature of the fulness of Christ, Ephes. 4. 13.

The Catechism.

Quest. **A** *R E* you a Christian?
Ans. Yes, by the Grace
of our Lord Jesus Christ.

Q. *What is a Christian?*

A. He, who, having been Bapti-
zed.. Believeth, and maketh open
Profession of the Doctrine of Christ.

Q. *What is the sign of a Christian?*

A. The Sign of the Holy Cross,
which is made by putting the Right
Hand on the Forehead, from thence
on the Breast, and on the Left and
Right Shoulders ; saying, *In the
Name of the Father, and of the Son,
and of the Holy Ghost. Amen.*

*Rehearse the Lord's-Prayer, the
Hail-Mary, and the Creed.*

‘ Our Father, which art in Hea-
‘ ven ; Hallowed be thy Name ;
‘ thy Kingdom come ; thy Will be

A 3

‘ done

' done on Earth, as it is in Heaven:
 ' Give us this Day our daily Bread:
 ' And forgive us our Trespases, as
 ' we forgive them that Trespas
 ' against us ; And lead us not into
 ' Temptation ; But deliver us from
 ' Evil, *Amen.*

' Hail *Mary*, full of Grace, our
 ' Lord is with thee ; blessed art thou
 ' among Women ; and blessed is the
 ' Fruit of thy Womb, Jesus ; Holy
 ' *Mary*, Mother of God, pray for
 ' us Sinners, now, and in the hour
 ' of our Death, *Amen.*

' I believe in God, the Father Al-
 ' mighty, Creator of Heaven and
 ' Earth ; and in Jesus Christ, his
 ' only Son, our Lord ; who was
 ' conceiv'd by the Holy Ghost, born
 ' of the Virgin *Mary* : Suffered un-
 ' der *Pontius Pilate*, was crucified,
 ' dead and buried, He descended in-
 ' to Hell ; the third Day He rose a-
 ' gain from the dead ; He ascended
 ' into Heaven, sits at the right Hand
 ' of God, the Father Almighty ;
 ' from

from thence He shall come to judge
 the Living and the Dead : I believe
 in the Holy Ghost, the Holy Ca-
 tholick Church ; The Communion
 of Saints ; The Forgiveness of Sins,
 the Resurrection of the Flesh ; and
 the Life Everlasting. *Amen.*

Q. Who made you ? A. God.

Q. Who redeemed you ?

A. Jesus Christ.

Q. Who sanctified you ?

A. The Holy Ghost.

*Q. For what end did God make
 you ?*

*A. For to love and serve him in
 this Life, and afterwards to see and
 enjoy him in the next.*

Q. What is God ?

*A. If we consider him in relation
 to us ; He is the Creator, and Go-
 vernor, of Heaven and Earth, and
 Lord of all Things : But if we con-
 sider him with respect to his own
 Divine Nature, He is a pure Spirit,
 Omnipotent, Eternal Immense,
 All-Wise, and All-Good.*

*Q. Why is God said to be a pure
 Spirit ? A.*

A. Because he is neither Material, nor Corporal.

Q. Why is God said to be Omnipotent?

A. Because He can do all things.

Q. Why is God said to be Eternal?

A. Because He never had a Beginning, nor shall he ever have an End.

Q. Why is God said to be Immense?

A. Because He is every where.

Q. Why is God said to be Allwise?

A. Because he knows all things.

Q. Why is God said to be Allgood?

A. Because He is the Fountain and Spring of all Goodness himself, and all Good proceeds from him.

Q. How many Gods? *A.* One.

Q. How many Persons in God?

A. Three Persons.

Q. Which be they?

A. God the Father, God the Son, and God the Holy Ghost.

Q. Is the Father God? *A.* He is.

Q. Is the Son God? *A.* He is.

Q. Is the holy Ghost God? *A.* He is.

Q. Are there not three Gods then?

A. No.

A. No: For altho' there be three Persons, yet there is but one only God.

Q. *What is the reason of that?*

A. It is a Mystery of our Faith, and we are to give no reason for it; but we are to believe it, because God was pleased to reveal it unto us.

Q. *Which of the Three Persons became Man?*

A. God the Son.

Q. *What is it to become Man?*

A. To become Man is to take Human Flesh, Soul, and Body; Such as we have.

Q. *Why did he take Human Flesh?*

A. For to save us from our Sins.

Q. *How did he save us from our sins?*

A. By dying on the Cross for us.

Q. *Could not every one satisfy for his own Sins?*

A. No.

Q. *Why so?*

A. Because Sin being of an Infinite Guilt, as being committed against God, none could satisfy for it, but one that is of an Infinite Perfection, which no one is but God alone.

alone ; so that we had been utterly and irreparably, lost for ever, had not He in his Mercy and Goodness come to our relief.

Q. How are the Merits of his Death and Passion applied unto us.

A. By, and in the Sacraments.

Q. What is a Sacrament ?

A. It is a visible sign, of an invisible Grace, Instituted by Almighty God, for the Sanctification of our Souls.

Q. How many Sacraments ?

A. Seven.

Q. Which be they ?

A. Baptism, Confirmation, Eucharist, Penance, Extreme-Uction, Holy-Orders, and Matrimony.

Q. What is Baptism ?

A. It is a Sacrament Instituted, by our Lord Jesus Christ, which taketh away Original Sin, and makes us Children of God, and the Church.

Q. What is Original Sin ?

A. It is a Sin contracted, by the Transgression of our first Parents,

A.

Adam and Eve, and derived down unto us, as being descended from them.

Q. Doth Baptism take away any other than Original Sin?

A. Yes, it taketh away, over and above all the Sins committed by Persons, who are Baptized after they come to Years of Discretion, provided they Repent, and do Penance for their Sins.

Q. What is Confirmation?

A. It is a Sacrament Instituted by our Lord Jesus Christ, which makes us perfect Christians, and gives us Grace and Strength that we should not be ashamed to profess our Faith Publickly to the World.

Q. What is the Eucharist?

A. It is a Sacrament Instituted by our Lord Jesus Christ, wherein we receive the Body and Blood of Christ under the form of Bread and Wine.

Q. Is the Body and Blood of Christ under the Form of Bread alone.

A. Yes.

Q. Why so?

A. Be-

A. Because the Body of Christ is a Human Living Body, and a Human Living Body cannot be without Blood: Therefore where-ever the Body of Christ is, his Blood is there also.

Q. *Is the Body and Blood of Christ, under the Form of Wine alone?*

A. Yes.

Q. *Why so?*

A. Because the Body and Blood of Christ, are never to be separated any more.

Q. *Is the Body and Blood of Christ in every part of the Host when it is broken?*

A. Yes.

Q. *Why so?*

A. Because it is there after a spiritual manner; and the Nature of a Spirit is to be all where-ever it is; because it has no parts.

Q. *How can the Body of Christ be in different places, at the same time?*

A. By the Omnipotent Power of God, for as God is but one, and is in all places at the same time: For Instance,

Instance, all in *France*, all in *Spain*, all in *Heaven*, &c. which yet are different Places, so his Omnipotent Power makes the Body of Christ to be in different Places at the same time, tho' it be but one Body.

Q. Do you receive any thing in the Sacrament, but the Body and Blood of Christ?

A. Yes: We receive his Body and Blood, his Soul and Divinity.

Q. What becomes of the substance of the Bread, and of the Wine, that was in the Host, and in the Chalice, before the Consecration?

A. It is changed into the Body and Blood of Christ, by the Virtue and Efficacy of the Words of Consecration, which are the Words of God, by whose Words the Heavens and the Earth were made of nothing.

Q. What remains of the Bread and of the Wine in the Host, and in the Chalice, after the Consecration?

A. The Accidents, or outward Appearances, as the Figure, the Colour,

lor, the Taste, the Smell, and so forth.

Q. Is it necessary for the worthy participation of this Sacrament to receive it in both kinds?

A. No : For all that Christ requires of us, is to partake of his Body, and his Blood; but when we receive it under either kind, we receive his Body and his Blood, since both his Body and his Blood, are under either the form of the Bread, or under the form of the Wine, as is aforesaid.

Q. Why then doth the Priest Consecrate, under the form of both Bread and Wine, in the Mass?

A. Because he intendeth then to make not only a Sacrament, but also to offer a Sacrifice, which Commemorates the Death and Passion of Christ our Saviour upon the Cross; And whereas his Body was really separated from his Blood, upon the Cross, the Priest, to express that real Separation, doth Mytically separate his Body from his Blood, upon the Altar, under the Type of the Bread

Bread and the Wine; the Sacred Bread exhibiting to us his Body, and the Wine his Blood.

Q. For what End is this Sacrament received?

A. For three great Ends. 1st, To be the Spiritual Food of our Souls, pursuant to that saying of Christ our Saviour: *He that eateth of my Flesh shall live for ever*, Jo. 6. 52. 2^{dly}, To be the pledge of his Love and Affection to us until he cometh; It being the greatest mark of Love and Affection imaginable in any one to give his Flesh to another to eat, or his Blood to drink. 3^{dly}, That we may shew forth his Death and Passion, and Commemorate the same, with a grateful Heart, as St. Paul saith: *For as often as ye Eat of this Bread, and Drink of the Chalice; ye shall shew forth the Lord's Death until he comes.* 1 Cor. 11. 26.

Q. What is the Mass?

A. It is the Sacrifice of the Body and Blood of our Lord Jesus Christ,

offered up to Almighty God, under the Type of Bread and Wine, in remembrance of the Death and Passion of Jesus Christ, and for to apply unto us the Virtue & Merits of his Passion.

Q. Who did Institute this Sacrifice?

A. Our Lord Jesus Christ himself.

Q. When did He Institute it?

A. The Night before his Passion: For as the Multitude of the Children of Israel, by the exprefs Command of Almighty God, did Sacrifice a Lamb the Night before they left the Land of Egypt, in order to go to the Land of Promise, and did Eat thereof, in remembrance of their passage out of the said Land; So Jesus Christ, the Lamb of God, which taketh away the Sins of the World, did the Night before he suffered, offer his own Body and Blood under the Type of Bread and Wine, and commanded his Disciples to Eat of the same, in remembrance of his Passage out of this World to his Heavenly Father.

Q. Why

Q. Why did Jesus Christ offer this Sacrifice under the Type of Bread and Wine ?

A Because He was a Priest, according to the Order of *Melchisedeck*, as the Royal Prophet saith, *The Lord hath Sworn and shall not repent it ; Thou art a Priest for ever according to the Order of Melchisedeck. Psal. 109.* Now *Melchisedeck*, as we read in *Genesis*, Chap. 14. 18. being the Priest of the most high God, did meet *Abraham* coming from the Slaughter of the Kings, blessed him, and offered Bread and Wine, as an Eucharistical, or thanksgiving Sacrifice to Almighty God, for *Abraham's* safe return. And whereas the Things contained and done in the Old Law, were but Types and Figures of what was to be fulfilled in Truth and Reality, by Christ, the Messiah, in the New ; It was necessary that Christ our Saviour should change that Bread and Wine into his own Body and Blood, and give us that Bread which came down

from Heaven, as he had promised; In these words: *And the Bread that I will give you is my Flesh.* Jo. 6. 52.

Q. Why did Almighty God change the Levitical Priesthood into that of Melchisedeck?

A. First, Because as St. Paul saith in his Epistle to the Hebrews, Chap. 7. 19. The Levitical Priesthood brought nothing to perfection, by reason of its weakness. For it was impossible that Sins should be taken away by the Blood of Bulls and Rams, as the same S. Paul saith. Chap. 10. 4. And therefore as the Law was changed, so it was necessary there should be a change of the Priesthood, To the end that the heavy Yoke and Burden of the many different Sacrifices and Washings, & Purifications, under which the Children of Israel groaned; and which as S. Paul saith, in the same Chapter, verse 1. could never make the comers thereunto perfect, might be all fulfilled and compleated in that one pure and clean Sacrifice,

Sacrifice, which, as the Prophet *Malachias* saith, Chap. 1 verſe 11. *ſhall from the Riſing to the Setting of the Sun, be offered in every Place unto God's Name.*

Secondly, Becauſe the Sacrifices of the Levitical Priſthood being only Types and Figures of what was to be in Truth & Reality perform'd in the Reign of the *Meſſias*; it was neceſſary that the Sacrifice which he Inſtituted, ſhould be more Excellent than the Sacrifices of the Levitical Priſthood, by how much the Truth is more excellent than the Appearance, the Subſtance, than the Shadow.

And (by the way) ſince the Dignity and Excellency of any Religion is taken from the Dignity and Excellency of the Sacrifice that is therein offered, it is manifeſt that there is not, nor can be any Religion more Excellent, more Auguſt, more Great than the Chriſtian Religion: That which is moſt Excellent, moſt Auguſt, moſt Tranſcendent in Heaven, or on Earth;

Earth ; Namely, the Sacred Body and Blood, Soul and Divinity of our Lord Jesus Christ, being therein Offered and Consummated.

Thirdly, Because the Sacrifices of the Levitical Priesthood being no longer to continue than until the coming of the *Messias* ; it was necessary there should be a visible Eternal Sacrifice, that should be continually offer'd; Substituted in their room, that Men may thereby exhibit unto Almighty God, the Highest and Greatest Act of Supreme Worship and Adoration : For where there is no External and visible Sacrifice, there is no Priesthood nor Altar, nor Consequently that *Latria*, or Supreme Worship of God, which as all Mankind know, consists in offering of Sacrifice to him ; whence the Pagans, that gave that *Latria*, or offered Sacrifices to their Idols, are called Idolaters.

Q. What is Penance ?

A. It is a Sacrament Instituted by our Lord Jesus Christ, which takes away

away all Sins committed after Baptism, by the Absolution of a Priest that is approved.

Q. How many parts in this Sacrament?

A. Three. Q. Which be they?

A. Contrition, Confession, and Satisfaction.

Q. What is Contrition?

A. It is a hearty Sorrow for offending God, with a firm purpose, to offend him no more.

Q. What is Confession?

A. It is a sincere Declaration of all our Sins to a Priest, that is approv'd.

Q. What is Satisfaction?

A. It is to fulfill the Penance enjoined us by the Priest.

Q. What are the necessary Preparations, in order to perform this Sacrament well?

A. First, One must Examine his Conscience upon the TEN COMMANDMENTS of God, the Five Commandments of the CHURCH, the SEVEN DEADLY SINS, and his own State of Life. Se-

Secondly, He must make an Act of Contrition, reflecting upon the Greatness, and the Enormity of his Sins, in the bitterness of his Heart.

Thirdly, he must come to his Confessor, put himself upon his Knees, make the sign of the Cross, and say these Words or the like ; *Bless me, Father, for I have sinned* : Then he saith the first Part of the general Confession in these Words.

‘ I confess to Almighty God, to
 ‘ the Blessed Virgin *Mary*, to Bles-
 ‘ sed *Michael*, the Arch-angel, to the
 ‘ Blessed *John Baptist*, to the Holy
 ‘ Apostles *Peter* and *Paul*, to all the
 ‘ Saints, and to you my Ghostly Fa-
 ‘ ther, that I have grievously sinned,
 ‘ in Thought, Word, and Deed.

Fourthly, he must declare with sorrow and grief, all his Mortal Sins at least, and how often he hath been guilty of each kind of Sin, as near as he can, expressing withal the Circumstances that Change and Aggravate them : And then,

Lastly,

Lastly, Repeat the second Part of the General Confession, viz.

‘ Thro’ my Fault, thro’ my Fault,
 ‘ thro’ my exceeding great Fault.
 ‘ Therefore I beseech the Blessed
 ‘ Virgin *Mary*, Blessed *Michael*, the
 ‘ Arch-angel, Blessed *John Baptist*,
 ‘ the Holy Apostles *Peter* and *Paul*,
 ‘ all the Saints, and you my Ghostly
 ‘ Father, to pray to God for me.

Q. Why doth he repeat the General Confession?

A. He repeateth the first part thereof, the more to move the Mercy of God to have Pity and Compassion upon him, by making so solemn an Acknowledgment of his Sins, in the presence of God, of his holy Angels, and Saints in Heaven; and his ghostly Father on Earth. And the second Part he repeateth to the end, that as he had, in the first Part, attested the Saints and Angels in Heaven; and his ghostly Father on Earth, to bear witness of his sins, he might in the second desire the same Angels and Saints,

Saints, and Ghostly Father, to pray and intercede with Almighty God for him.

Q. What is Extreme-Unction?

A. It is a Sacrament instituted by our Lord Jesus Christ, which takes away the Relicks of our Sins, gives us Grace and Strength to resist the Temptations of the Devil at the hour of our Death, and restores us to our Bodily Health, if it seems to Almighty God, that it is more expedient, for the Salvation of our Souls.

Q. What is Holy-Orders?

A. It is a Sacrament instituted by our Lord Jesus Christ, by which Ministers are ordained in the Church, for the Administration of the Sacraments, and the Preaching of the Word of God to the Faithful.

Q. What is Matrimony?

A. It is a Sacrament instituted by our Lord Jesus Christ, which gives Grace to Man and Wife, to be Faithful to one another, to beget Children, and to breed them up in the love and fear of God.

Q. How

Q. How many Theological Viriues?

A. Three.

Q. Which be they?

A. Faith, Hope, and Charity.

Q. What is Faith?

A. Faith is a Divine Virtue, by which we believe all things revealed unto us, by our Lord Jesus Christ.

Q. What is Hope?

A. Hope is a Divine Virtue, by which we trust and confide, that thro' the Merits of the Death and Passion of our Lord Jesus Christ, we shall be made Partakers of the Life Everlasting.

Q. What is Charity?

A. Charity is a Divine Virtue, by which we love God above all things, for his own sake, and our Neighbours as our selves, for God's sake.

Q. How many Commandments?

A. Ten.

Q. Which be they?

*I. A. "I am the Lord thy God :
"Thou shalt have no other Gods
"but me. Thou shalt not make to*

C

" thy

“ thy Self any Graven Thing, nor
 “ the Similitude of any Thing that
 “ is in Heaven above, or in the Earth
 “ beneath, or in the Waters under the
 “ Earth; Thou shalt not bow down
 “ to them, nor Worship them, &c.

II. “ Thou shalt not take the
 “ Name of the Lord thy God in
 “ Vain, &c.

III. “ Remember to keep Holy
 “ the Sabbath-Day, &c.

IV. “ Honour thy Father and
 “ thy Mother, that thy Days may
 “ be long in the Land, which the
 “ Lord thy God giveth thee.

V. “ Thou shalt not Kill.

VI. “ Thou shalt not commit
 “ Adultery.

VII. “ Thou shalt not Steal.

VIII. “ Thou shalt not bear false
 “ Witness against thy Neighbours.

IX. “ Thou shalt not covet thy
 “ Neighbour's Wife :

X. “ Thou shalt not covet thy
 “ Neighbour's Goods, &c.

Q. Doth not the First Command-
ment

ment forbid the making, or giving any Respect, or Reverence, to the similitude, or representation, of Holy Things, as the Picture of Jesus Christ, of the Virgin Mary, and other Saints?

A. By no means: So long as we do not Adore, nor Worship them as Gods. For this Commandment was given to the Children of *Israel*, to caution them against the False Gods of the *Cananites*, into whose Land they were going, and of the *Ægyptians*, whose Country they had left, and who adored the Sun, the Moon, and the Stars, in the Heavens above; Bulls, Heifers, Onions, and Leeks, on the Earth beneath; And Crocodiles in the Waters under the Earth, bowed down to them, Worshipped them, and Sacrificed to them, as Gods: But that the making of, or giving due Reverence and Honour to the Similitude, or Representations of Holy and Sacred Things (provided we do not proceed to Adoration, which con-

sists in an Inferior Sense and Belief
 of their being Gods, and in an Exte-
 rior Worship of offering Sacrifice to
 them) is by no means forbidden by
 this Commandment, doth plainly
 appear, by that Charge which God
 gave to *Moses*, *Exod. 24.* of making
 two Golden Cherubims (which are
 Similitudes, or Figures of Angels in
 Heaven above) and of placing them
 over the Ark of the Covenant, to
 which, when the Priests and People
 did approach, they used to bow
 down their Heads and Bodies, and
 Reverence them, and the Ark, as
 Representations of Holy Things, as
 also by *St. Paul*, *Phil. 2. 10.* who
 saith, that at the Name of *Jesus* e-
 very knee shall bend, of things in Hea-
 ven, of things in Earth, and of things
 in Hell. Now the sound of *Jesus*,
 is the same thing to the Ear, as the
 Picture or Figure of *Jesus* is to
 the Eye ; and since *St. Paul* saith,
 that we ought to bend the Knee
 at the Name of *Jesus*, it is plain,
 we

we may, and ought to do the same, at his Picture and Figure also.

Q. Are not these Words, "Thou shalt not make to thy self any graven thing, &c. the Second Commandment, and do not you split the Tenth Commandment, when you make two distinct Commandments of these Words, "Thou shalt not covet thy Neighbour's Wife. Thou shalt not covet thy Neighbour's Goods.

A. No: The very Jews, who are Nice, even to Superstition, in the writing and observing of the least tittle in the Law of Moses, do keep and distinguish by Marks and Notes, in all their Hebrew Bibles, as well Printed as Manuscript, even to this Day, the Ten Commandments after the same manner, as is above Rehearsed; And the Catholick Church has always observed the same.

As to the Words, Thou shalt not make to thy self any graven thing, &c. They are only added to illustrate

the forgoing Words, to inculcate the belief of one God, and to caution a gross and stupid People against the belief and worship of the false Gods of the People they had left, and of the more Abominable People, to whose Land they were going : And as to the splitting of the Tenth Commandment, there is as little reason for this Accusation as for the former. These words : *Thou shalt not covet thy Neighbour's Wife : Thou shalt not covet thy Neighbour's Goods ;* Are upon good Grounds, two distinct Commandments : No Man will deny, that these Words, *Thou shalt not commit Adultery. Thou shalt not Steal,* are two distinct Commandments ; because they forbid two great sins of different kinds, Namely, Adultery and Stealth : And as these two Commandments do forbid the Actual Sins of Adultery and Stealth, so the other two do forbid the will and desire of Adultery and Stealth, which are plainly implied in coveting our Neigh-

Neighbour's Wives, & Goods ; since the plain Consequence of a Man's coveting his Neighbour's Wife, is to commit Adultery with her, and of Coveting his Neighbours Goods, is to Steal them, if he could ; Now Almighty God would have all his Chosen People to be free from Sin, not only as to the External Act and Deed, but also as to the Internal Will and Desire ; And therefore as he gave them two distinct commands forbidding the Act and Deed of Adultery and Theft ; so he gave them two distinct Commands, forbidding the Will and Desire of the same.

Q. How many Commandments of the Church ?

A. Six.

Q. Which be they ?

I. *A.* " To refrain from Servile Work on *Sundays* and *Holy Days*,
" and to hear *Mass* on the same.

II. " To Fast the Lent, Ember-days, and Vigils ; and to abstain
" from *Flesh* on *Fridays*, *Saturdays*,
" *Roga-*

“ *Rogation-days*, and other Days
 “ Commanded.

III. “ To go to Confession, at
 “ least once a Year, to our Pastors,
 “ or to some other Confessor, Im-
 “ powered by the Bishop.

IV. “ To receive the Blessed
 “ Sacrament devoutly at *Easter*.

V. “ To pay Tythes.

VI. “ Not to Solemnize Marriage
 “ from the beginning of *Advent*,
 “ until after *Epiphany*, nor from the
 “ beginning of *Lent*, until after *Low-*
 “ *Sunday*.

Q. *How many Deadly Sins?*

A. Seven: Namely, Pride, Co-
 vetousness, Lechery, Anger, Glut-
 tony, Envy, and Sloth.

Q. *Why are they called Deadly Sins?*

A. Because they are like so many
 Poisoned Springs, whence proceed
 all the Sins, which Poison and Kill
 the Soul.

The Manner of Serving a Priest at MASS. The Clerk must kneel at his Left Hand, and Answer him as follows.

P. **I**ntroibo ad Altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me deus, & discerne causam meam, de gente non sancta ab homine iniquo & doloso erue me.

C. Quia tu es Deus fortitudo mea, quare me repulisti & quare tristis incedo dum affligit me inimicus.

P. Emitte lucem tuam, & veritatem tuam: Ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara Deus, Deus Meus: Quare tristis es anima mea & quare conturbas me.

C. Spera in Deo, quoniam adhuc confitebor illi salutare vultus mei, & Deus Meus.

P. Gloria Patri, & Filio, & Spiritui Sancto.

C. Sicut erat in Principio, & nunc & semper, & in sæcula sæculorum, Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in Nomine Domini.

C. Qui fecit cælum & terram.

P.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ, semper Virgini, B. Michaeli, Archangelo, beato Joanni Baptistæ, sanctis Apostolis, Petro & Paulo, omnibus sanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo & opere, (*knock your Breast and say*) Mea culpa, Mea culpa, Mea maxima culpa. Ideo precor, B. Mariam semper Virginem, B. Michaelem Archangelum, B. Joannem Baptistum, Sanctos Apostolos Petrum & Paulum, omnes Sanctos; & te Pater, orare pro me, ad Dominum Deum Nostrium.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam Absolutionem, &c.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende, nobis Domine misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

C. Christe Eleison.

P. Christe Eleison.

C.

C. Christe Eleison.

P. Kyrie Eleison.

C. Kyrie Eleison

P. Kyrie Eleison

P. Dominus vobiscum, or Flectamus genua.

C. Et cum spiritu tuo, or Levate.

P. Per omnia sæcula sæculorum. C. Amen.

At the end of the Epistle say, Deo Gratias; then remove the Mass-Book, and ever kneel or stand on the contrary side to it.

P. Sequentia sancti Evangelii, &c.

Make the sign of the Cross, and say;

C. Gloria tibi Domine.

Make Reverence at the beginning and ending of the Gospel, and at the Name of Jesus; at the end say,

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

Here the Clerk is to give Wine and Water decently, and to prepare Water and Towel for the Priest, and Answer.

P. Orate Fratres.

C. Suscipiat Dominus Sacrificium de manibus tuis; ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum. C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus domino deo nostro.

C. Dignum & justum est. *When*

When the Priest spreads his Hands over the Chalice, kneel, and hold up the Priest's Vestment till the Elevation be over, that done, kiss the Vestment, and so often as you pass before the Blessed Sacrament, adore on your knees.

P. Per omnia sæcula sæculorum. C. Amen.

P. Et ne nos Inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Pax domini sit semper vobiscum.

C. Et cum spiritu tuo.

The Clerk must take the Pax, and kneeling, give it the Priest to kiss.

P. Pax tecum. C. Et cum spiritu tuo.

Pausing a little, Rise, give the Pax to the Auditors, according to every ones Dignity, then give Wine and Water to the Priest, and if there be any Communicants, provide Towel and Wine, and say Confiteor. After they have Receiv'd, give them Wine, remove the Book, take away the Towel, and put out the Candle.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Ite missa est, or Benedicamus Domino.

C. Deo Gratias.

Note, That in the Mass for the Dead, the Priest saith not, Ite missa est; but

P. Requiescant in pace. C. Amen.

Remove the Book if he leaves it open, kneel, and take the Priest's Blessing, arise, and say at the beginning of the Gospel, Gloria tibi Domine, and at the end say, Deo Gratias.

F I N I S.

1111

my

~~Handwritten scribbles and crossed-out text~~

could I write

Gift

Edward J. Dimock from the
Library of Mary A. Jordan

Collation

1] A-F¹²G⁵

2] a⁶B-F⁶

3] A-C⁶

10 col. religious engravings
bound at end of 1]

Author

1] Kellison, Matthew

2] Title

3] ~~Catholic church. Catechism~~
Title

~~English~~

Call no.

Mhc 5
K288
T6